

THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

VOL. I.

BROOKLYN, N. Y., DECEMBER 21, 1851.

NO. 7.

TERMS AND MEANS.

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Christ's Policy.

A HOME-MADE SPEECH FOR THE TIMES.

Believing as we do, that Jesus Christ is actually sovereign of the world—the invisible Napoleon who is guiding all the movements of the nations to the attainment of his own end, we cannot be indifferent to the vast whirl of hopes and policies and possibilities that now agitate this country, under the influence of the Kossuth excitement,—and that agitate all Europe in view of impending revolutions. We look into the matter with an eye to discover—not the feasibility of this plan or that, considered by itself, or to test the particular merits of the causes, and parties involved; we do not stop to enquire what are the hopes and wishes of men in the case, or to examine even the probable results in view of the forces that may be engaged for and against what is called the cause of liberty in Europe;—what we singly wish to discover if possible, is, the plan of Christ—the end which he is aiming at. Nations are rushing to and fro, each with its own policy and plan. But in order that we may find the clew to the legitimate issue, and know precisely where the pathway of actual hope and success is, we must find where the 'pillar and the cloud' are moving.

With this for our guiding principle, it is impossible for us to be very sanguine in our expectations of the success of the movements, that the revolutionists in Europe, and Kossuth here, are attempting to carry through. We cannot help sympathizing with them to a very large extent, because they are plans, tending, at least, toward true liberty and the solidarity of mankind. But sympathy must not blind us to the evidences, if we can find them, of the plan of Christ. We may be sure that his plan is really the best for mankind, even though it should be entirely different from the plans of the republicans.

The history of the past, as it records facts that have already taken place under the administration of Christ, may help us to calculations of the future. And the past certainly will not lead us to be very sanguine in our expectations of revolutionary success in Europe. Kossuth himself comes here from a tremendous defeat; and the French revolution of 1848, which at the time, excited unbounded enthusiasm and hope, is now pronounced by its best friends, a failure. The French revolution of 1830 was a failure. The French revolution of 1789 was a failure. The late revolt in Ireland was a failure. The attempted revolutions in the other kingdoms of Europe have failed, as all know, within a very recent period. It is evident that up to this time, there has been constant and universal failure in the attempts to establish republicanism in Europe.

Our revolutionary war is the only attempt of the kind in modern times, that God has seemed to favor—the only attempt that has been really successful in establishing a nation. That attempt has been gloriously successful—has been favored with enormous prosperity and extension. We have said that all other attempts at revolution have failed. We may now add, that

so far from effecting republicanism in Europe, or even tending to ameliorate the condition of the people there, the principal effect of these movements has been just the contrary; making Europe more and more uninhabitable to free men. As a consequence, the continual tendency has been, to drive out the freest spirits, the best part of the population of those old countries, and to send them here.

Now may we not read the purpose of Christ in these facts? The more we study the administration of God, and the character of Christ, the more we shall find that their wisdom lies in the policy of concentration. Providence is oftenest seen in history, concentrating upon some one point, staking all on that, and bringing all other movements in as accessories to that. God does not scatter his energies; he is not seeking to lift up this nation and that nation by itself, each one separate and independent. His plan from the beginning, has been in the direction of concentration. He first took the Jewish nation, beginning with a single individual, the father of it, and cultivated it until he made it a womb of salvation to the world. Christ himself stated the principle, when he compared the kingdom of heaven to a grain of mustard seed; the least of all the seeds of the earth; but which springs up and grows until it becomes a large tree. The policy of concentration, of expending his efforts on a nucleus, and giving all the nourishment he can accumulate from other quarters to that, is plainly the policy of Christ in his dealings with the world, and can be demonstrated to be the only true policy of supreme wisdom.

Now assuming that this is Christ's policy, the facts correspond exactly with it, as we see them going on before us. If he has chosen this nation as the nucleus, on which to expend his efforts for the redemption of the world, then we see the propriety, on the one hand, of the success and prodigious expansion which he has given to it so far; and on the other hand, the propriety of the agitations and disasters that are making Europe more and more uninhabitable, so directing the best nourishment of those lands toward this. Such has been the actual operation of all that has transpired in Europe since the time of the Reformation—to drive colony after colony of their noblest men to this country. This uniform operation has continued even down to the attempted revolutions of 1848; and it must be ascribed to the policy of Christ. Facts have plainly declared, that so far as Europe is concerned, emigration is the end of the upheavings there.

Then the question rises, whether this course of things is to be permanent. We should say, no, of course. We believe most fully, that the work of Christ here, will finally flow back on the old world. Still the question of time remains; the question whether we have now reached the turn of the tide, when the reflux movement is to begin. Previous to this it certainly has not begun. Every effort to liberate Europe has resulted only in emigration, and the consequent nourishment of the power of freedom here; and here alone it has been successful. But have we now arrived at the great change which is to reverse the westward course of improvement? Is the success that has been won here, ready to return upon Europe? and is this great movement now to take place under Kossuth's inspiration and management?

Here again, the question is not as to mere human plans or efforts, or the forces engaged; but, what is to be gathered, either from history or by more direct knowledge, in regard to the mind of Christ on the subject?

And more specifically, Is he prepared to put this nation in the way of actually propagating itself in the world?—for that is the thing that

is now proposed. The attempt to establish independent commonwealths in Europe, without connection with this country, and the practical hold on success that we have gained, is evidently vain. It can only be done by the extension and reproduction of this nation—by virtual annexation and consolidation with it. The real question then, we repeat, is, whether the time has come for this country legitimately to propagate its own strength, spirit, and likeness in Europe. If it has, then we may look for successful changes there, and otherwise not.

Well, we confess that to us, the nation does not seem ripe for propagation yet. And here we have to enquire distinctly and frankly, whether it is ascertained that Jesus Christ is really aiming at republicanism for the world? And we as frankly profess in the outset, that we do not believe he is aiming at republicanism in the European sense of the word, or even in the American sense, as it is commonly understood. We do not believe he is aiming at infidel republicanism, as the final condition of the world. The condition he does aim at, is God-fearing, inspired Republicanism, which will include all the benefits of infidel republicanism, and many more. The condition aimed at, is, and must be, Theocratic Republicanism.

The condition of the Jewish nation in certain stages of its progress, comes the nearest of any example in history, to the true idea of a government that suits God; and next to that, was the condition of England in some of the stages of Cromwell's career. Those are the nearest samples of what we should call Theocratic Republicanism—God-fearing, inspired Republicanism. We do not get a thorough idea of the thing proposed, from either of these examples. But the constitutional principle developed in both, of the connection between God and the republic, and the introduction of inspiration as a constitutional basis, is the principle that will certainly be the basis of the final government of the world, and is what Christ is now aiming at.

But that principle has not yet got its development here; and until it does, there must be patience. We may be perfectly sure that there will be no real success to any government or republic on the face of the earth, until that form has developed itself, and is ready to go forth to victory. We need look for nothing but nation rising against nation, and confusion growing worse and worse, until the constitutional basis of a Theocratic Republic is devised and put in operation. Nothing can be plainer than that this must be the end which Christ has in view.

This country then, is not prepared for propagation yet. A great change must take place before it reaches the end which God seems to have designed for it. We think there are signs of its reaching that end, in such proclamations as Seward's on the 'higher law,' and in the ferment of minds in the free states, in that direction. But whether it will reach it this year or next, we cannot tell. One thing however is certain, that until it does arrive at this point of development it is not fit to go abroad and breed nations.

Suppose it should now lift up the standard in Europe, and that the nations there should throw off their kings and become as Republican as we are; What would they gain? What would be gained in reference to the great happiness of mankind? Is this country happy and harmonious at its heart? And what will hinder a multitude of Republics from jarring and warring one with another as well as despotic countries? We are inclined to think that of the two, Republics would be most likely to be quarrelsome. Republican sympathy between this country and Mexico has not kept us from quarrelling. There is as much disposition to quar-

rel between our several states as there is between contiguous kingdoms. A Democracy, with its unmanageable bulk, is probably more liable to the excitement and flurry of war than despots and their cabinets. The latter are more likely to be cool headed, to league together, and so form in some sort a conservative federation.

But however this may be, there are yet two other most obvious and glaring particulars, in respect to which this country is yet incompetent to propagate Republicanism in the name of Christ, and so to become his acknowledged vanguard among the nations. One is, that it is yet full of hypocrisy, in regard even to its own professions of liberty. Talk about carrying Republicanism into Europe, while half of our republic is living under the system of slavery, and with the principles of slavery! Talk about liberty, while we hold a whole race in servitude! That is one point in respect to which this country is not yet matured; it has not begun to arrive at the age and manhood of civilization.

The other reason is that this country has not yet rid itself of the barbarism of war—the old Norman lust for conquest. That is connected with, and grows out of the lust of slavery; and they are both here. We do not believe that Christ will accept as his representative, or give the real patronage of his government, and insure success to any nation that has in it the hypocrisy of slavery, and the barbarism of war. We affirm that the real end of Christ has not been attained in this nation, in these three important respects: in regard to the basis of Theocracy; the extinction of slavery, and the repudiation of war.

Most clearly then, the time has not come for propagation. We see no reason but that the process should go on as it has done, and that Christ should still direct his energies to perfect what he has attempted in this country. We should expect that he will throw in more and more of the fire of liberty that is generated in Europe; not with a view to important works there, not with a view of saving Hungary, or any other country at present, but with a view to perfect what he has undertaken here. If this is a correct view of the matter, we may look for more terrible upheavings and disasters abroad than ever. But we will not prophecy evil. Possibly Christ may find ways to improve their condition in Europe, and yet forward his work here. We think, however, that it is not likely the course of events will be changed at present.

But what do we make of Kossuth's evidently inspired mission? We answer at once, the end that Christ is aiming at in the matter, is not in Hungary; it is here. Kossuth has come here as a schoolmaster to this country, with a view to the benefit of our education. The great battle that he thinks is to be fought on the plains of Hungary, is really to be fought here in New York city. What is the critical point to be gained? If we have calculated rightly, the point to be gained is the development of a form of republicanism that suits Christ. There will be no success till we get that; for Christ is to be the final king. And is there not a terrible battle to be fought here, before we get that? We have a pressure bearing down upon us now, worse than that of the Russian bear—a worse than Austrian rule, forbidding downright, sincere, inspired republicanism. And we may as well face about, and try to help the battle here; and not attempt to propagate or proselyte, until we have gained here a freedom that suits Christ. We may say then of Kossuth, that he has come to help the crisis; not to draw us off to fight his battles in Hungary, but to help the birth of things here. And he again brings a touch of allegiance to inspiration—to the Bible. His influence falls in with that of Seward, tending toward connection with the heavens, and the assertion of the new constitutional principle that must be the basis of righteous republicanism. He also comes here with a clear, ringing tone of love of liberty, that sends confusion and dismay through all the murky regions of slavery, though he does not say a

word against it. So we see he is actually a schoolmaster to this country, and is favoring the birth of truth on two of the main points where we need it.

But he is *not* favoring its birth in respect to the third point, the abolition of the barbarism and ferocity of war. It may be necessary for us to wait a while yet, for the nations of Europe to become thoroughly sick of war, and to get enough of *that* method of seeking their rights. One would suppose they have had experience enough of it already, and that they would now turn to some other plan. But it is evident that they are not yet cured. Kossuth himself has been terribly overthrown and punished, and yet he wishes to renew the fight in the same field, and with the same weapons.

But now notice his own remarkable confession; in which he attributes his defeat, not to force, but to *diplomacy*. His interview with Dr. Cox, in which this statement occurred, is well worth dwelling upon. The Doctor, in his usual super-classical way, intimated that the taste for war is declining, and that *diplomacy* is rising in its place, as a better means of international appeal and settlement. Kossuth, who seemed not in the best humor at the time, criticized the Doctor's remark, sharply; deprecating the advance of diplomacy, saying that Hungary was beaten by diplomacy, and not by the sword, &c.

Now we beg leave, with all due deference to the supremacy of Kossuth's intellect, to say, that his reply to Dr. Cox contained precisely the argument we should urge for his abandonment of the barbarism of war, and for his entire devotion to *Education*. Sure enough, Russia has beaten Hungary by *diplomacy*; by superior *mental power*. You beat her, you say, in the fair field of arms, but you had not wit enough to meet her in the cabinet. You were sold by the *diplomats*. That very fact shows that you ought to quit fighting, and go to school. If you ever hope to whip Russia, you must do this; for in the event of another outbreak, this same diplomacy will be used against you again, and where are your preparations for the contest of wits?

What we ask of the oppressed nations of Europe, is, to educate themselves sufficiently to beat the Russians in diplomacy, tact, general adroitness. It will be easy then, to win their rights. We do not say they can do this with their *present views* of education. It is necessary that they should take in the idea of *inspiration* as the source and genius of power. We think Kossuth himself might see that education, in his case, is by far the strongest weapon he has to use. What are his sword, his military tactics and strategy, in the field against Russia, compared with the inspiration of his mind and tongue as it is now acting?

People, we repeat, must greatly enlarge their ideas of the power of mind and spirit, not only in controlling other minds, but in dictating to kings, and coercing armies. They must enlarge their ideas of what can be done by men like the disciples of Christ, who are ready to lay down their lives for the truth, and whose wisdom and utterance their adversaries cannot gainsay nor resist. They must take into view what may be done by *selling up school-houses on the battlefield*; and the power, by invisible processes, of checking nations, breaking down the barriers between them, and carrying love, truth and salvation to them in the face of all obstructions.

Greeley says we must have *liberty*, before we can have *peace*. He goes for the universal reign of peace, but thinks we must have *one tremendous fight* before we can reach it. That is all wrong. We have liberty now, both here and in Europe, for the first and most important thing; that is, to learn the gospel of Christ and educate ourselves. We have liberty to study; liberty of self-improvement; the right to acquaint ourselves with the truth; and we must learn to appreciate this before we shall get more. Every one should stop and examine, and use up his present privileges before he asks for new ones. We believe there is liberty enough for self-improvement even in Hungary, and in all Europe, as well as in this country. That is the liberty that must go before, and its exercise must purchase, all other rights. You cannot get any other until you find the value of this. It is *liberty of the soul*—liberty to invite God and truth into the world.

We therefore just reverse Mr. Greeley's statement, and say, we must have *peace* before we can have *liberty*. We must have a people who know how to cultivate peace in the midst of fighting, who can set up school-houses on the battle-field, pacify nations and wet all the powder of war. We must have universal liberty; but it will not come till there is a great calm first—a great time of self-improvement—a great turning to God.

In conclusion, let us sum up, and briefly restate, the great principles of Christ's policy, which we conceive, furnish a true guide for the reading of the times. We commence with

the fact that Christ, having ascended the throne at his Second Coming, is the actual sovereign of the world; and that he is conducting all affairs by a systematic course of policy, to the consummation of his kingdom here. That policy is proved by all our experience of him, and by all our reasoning from his genius, to be a policy of *concentration*. In respect to quality, it looks at *perfection*, in respect to extension, it looks at *unity*. To state the principle negatively: he does not propagate, or give perpetuity and entire success to any thing, until he has *perfected* it; and on the other hand, when he has perfected it, he does not *repeat* the operation *de novo*, in another quarter, but extends the original by accretion, assimilation, annexation. He does *one* thing at a time, does it *perfectly*, and does not do the same thing *again*. *He perfects a unit, and makes that unit the assimilating nucleus of the aggregate.* We believe this is the formula, as near as it can be expressed, of God's universal work; presenting a solution of all past history, and a programme of the future. From it we argue the foolishness of looking for separate births of liberty here and there, isolated and independent. There has been no satisfactory birth *anywhere* yet, not even in this country. We infer that Christ will keep at work, mainly here, until he *perfects a unit*; and then that he will annex all nations to it; and so that freedom and solidarity shall together announce his final triumph.

The Shady Side of History.

The fact that the Second Coming of Christ, the most important event in the experience of the world, though unmistakably located on the chart of time at the termination of Judaism, was not recognized and recorded by worldly scribes, is a true index of the superficiality and worthlessness of what is called history.—But it does not stand alone as a warning of the incompetency of human records. We find a class of similar facts, large enough to substantiate the *principle*, that uninspired history is not reliable for information about any of the great spiritual events which have been, and are, the real axes of human movement and destiny.

God has himself recorded in the Bible, his own doings, in former ages; and mighty and notable they are—notable even to sensual eyesight. But what has the world that witnessed them done to perpetuate their memory?—Where is the worldly history of the war of miracles in Egypt, when Moses and Aaron humbled the pride of Pharaoh? Where is there any account, out of the Bible, of the sublime session of the legislature of heaven on Mount Sinai? Have the Assyrians left any record of the work of the angel who destroyed their army of a hundred and eighty-five thousand men in one night? The Babylonians are silent about the miraculous victories of Daniel, and Shadrach, Meshach and Abednego, which compelled the Golden head of all the empires of the Gentiles to do fealty to the God of Israel.

Look now at the times of the New Testament. What has cotemporary profane history, Jewish or Gentile, to say about Jesus Christ, who for three years swept disease and death, routed before him, over the length and breadth of Judea; and whose religion has since revolutionized the world? The scantiest mention of him may be found in Josephus, and some of the Roman writers, and that is all. The Jews and Romans, though they knew of his resurrection by the report of the sentinels that were present when the archangel opened his tomb, carefully suppressed all record of the fact.—Who but the writers of the New Testament, have told us any thing of the sublime meeting of heaven and earth on the day of Pentecost? Paul alone reports the fiery epiphany of the Lord Jesus on the plains of Damascus, though he had fellow witnesses who might have entered the fact in the journals of the world.

The truth is, the world, under the reign of Satan, is not merely superficial, careless, and forgetful in relation to God's intrusions upon it from time to time, but is *under spiritual bonds to positively suppress with jealous care, all memorials of such facts.* The deliberate knavery of the Jewish dignitaries, in relation to the resurrection of Christ, is a specimen of the window-blinds which darken the whole of the spiritual side of history.

At this moment facts are passing before our eyes, which demonstrate the activity and watchfulness with which worldly journalists ignore spiritual phenomena. Look at the enormous pile of facts, which within a few years past have summoned attention to the world of the dead, who, as multitudes know, are knocking at our doors; and then look at the New York Herald, for instance, as a specimen of worldly journalism. That paper professes to be, and really is, the most enterprising panorama of superficial intelligence in the world; and yet the future historian will find in its files nothing but trivial and ridiculing allusions to the most momentous phenomena of the times—phenomena which are rending the veil between the visible and invisible worlds, and preparing the way for the day of judgment and the reign of spirits.

Thus the silence of history about the Second Advent is shown to be, not a singular fact, but the result of the general tendencies of the human mind, and just what might be expected in a world of unbelief.

THE CIRCULAR.

BROOKLYN, DEC. 21, 1851.

Our Next Number.

Our fourth number, containing the sketch of the Oneida Association, was intended for free circulation, as a specimen. The edition published, though much larger than usual, is nearly exhausted. We think we cannot do better for the Oneida brethren, or for the cause we serve, than to re-print some of the articles of that number, especially the first. We beg the indulgence, therefore, of our readers for the coming (Christmas) week, if we slack labor, and occupy ourselves with re-printing a selection of matter from past numbers, suitable for extra circulation. Our next number will be a summary of information about the Oneida Association and about the Circular, as good as we can make from the contents of our previous numbers. Subscribers, if they do not want it for themselves, can give it to their neighbors, and, in the mean time, digest what we have already served up. Orders for extra copies of the next number will be attended to with pleasure.

The great Treason Trials in Pennsylvania, founded on a case of resistance to the Fugitive Slave Law, have resulted in the *acquittal* of all parties on that charge.

The Constitution-tenders are likely to have a growing business on their hands. South Carolina, it is said, has passed an act of secession from the Union. The Mormons of Utah, in the far West, are in a state of rebellion and exuberant defiance towards the government. The discontent of the Northern States at the Fugitive Slave Law, amounts almost to rebellion. Rather a bad outlook for mere formalists and 'red tape politicians,' we should say.

Prophecy Failing.

Readers of the interesting writings of Rev. H. Eastman, and all who remember the 'moral war' of 1847, will please take notice, that Harriet A. Hall, the bed-ridden victim of half a dozen diseases and ten doctors, who was suddenly healed by faith at Putney in 1847, but afterwards fell into the doctor's hands again, who pronounced her cure a humbug, and gave her over to sure and speedy death, is *alive yet*, in this fourth year of their prophecy and of Eastman's discourses thereon, and is doing duty with the rest of the women at Oneida, in comfortable health.—The 'moonshine and bottled fog' of faith have not failed yet. When they do fail, we will report for the benefit of those waiting for the expected death; and in the mean time, as faithful journalists, we will keep them informed of the state of the case. No doubt Mrs. Hall, according to medical rules, ought to have died long ago. But 'all signs fail in a dry time.' Disappointment is the lot of all—death and the doctors included. Eastman must learn resignation. His book will be correctly estimated, when facts have had time to mature.—Marquand, one of the agents for it, remarked the other day that it was 'not just the thing.' But his judgment is not good. We think it is *just* the thing. Wilder, too, another agent, and also a contributor to the work, observed a year or two ago, that 'he did not like the spirit of the book.' We agree with him, we confess; and particularly with reference to his own share in it; but still we think it is 'just the thing.' It fills an important place in the appointed work of the great accuser, and so probably prevents worse mischief. An ill-framed indictment, got up by a pettifogger, is 'just the thing' to insure a nonsuit. We could hardly have fallen into better hands, for our first public pelting, than those of Rev. H. Eastman.

Mrs. Cragin's Journal.

We copy some of the last pages of Mrs. Cragin's note-book which came to us from her water-grave, as a love letter from the departed. The allusion in one of the extracts to her being appointed Editress, gives us occasion to relate the circumstances. The former Editress of the Circular finding herself embarrassed and obstructed in proceeding with the paper, wrote to Brooklyn for discharge, or criticism or advice of some kind which might revive her inspiration. A new arrangement was immediately proposed, by which Mrs. Cragin, associated with Mr. Cragin, was to take charge of the paper, conducting the editorial department at Brooklyn while the printing operations were still to be carried on at Oneida. The same day a few hours after this plan was arranged, news was received at Brooklyn of the fire at Oneida, the destruction of the press, &c. which at once relieved the quondam editress, made a good excuse for suspending the paper, and opened the way for the removal of the establishment to Brooklyn.

Nothing could have been more congenial to Mrs. Cragin's taste than the duties upon which she had the prospect of entering. It crowned the inspired hope of years. Long ago, before we thought of leaving Putney, it was a favorite dream of the future with her, that sometime the truth she loved would have a paper in New-York City, and she should be a helpmeet in editing it. God was as generous as her faith, and she saw her desire fulfilled. She left for the trip on the sloop, in the midst of lively preparations for soon commencing printing. And here to our surprise she vanished. But 'blessed are the dead who die in the Lord: yea saith the Spirit, that they may rest from their labors; and *their works do follow them.*' She is not the formal editress but she contributes more richly to the attractions of the paper by her history and the interests that centre around it. Her great beauty was in *being*; her life was more effective than her pen—she *acted* history and truth more than she wrote; and it was graceful in her to veil herself in the mists of Hades while her virtues praise her. We can speak of them now as we could not were she present; and the beauty of holiness in her character, is her offering to the cause she served. Nor is it fancy to call her now our *foreign correspondent*. The intense interest we feel in her present state and circumstances, and the indissoluble sympathy that exists between us and her, forms a medium of acquaintance with Hades; that very interesting land of discovery in these days. She has contributed in this way the subject for many a home talk. We doubt not she is well pleased with God's management in all this affair, and if she could she would congratulate the readers of the Circular on the change he made in its editorship. She would say it was another seal to her favorite motto, '*expect things to turn out better than you expect.*'

During the last summer, the project of giving Jesus Christ a daily paper was a frequent topic of conversation in the Brooklyn family, and her enthusiasm for the enterprise was unbounded. Her notes show her feelings about this.

[From the private Note-Book of M. E. C.]

THANKSGIVING.

July 6, 1851.

The Lord is full of loving kindness. No wonder that David says in speaking of his tender mercies: 'If I should count them they would be more than the hairs of my head.'—The Lord is faithful to his promises, and pursues them who are married to him, with everlasting love. He has always been a faithful father to me, and his persevering efforts to gain my heart satisfy the most romantic cravings for devotion on the part of a lover. The Lord gives us desires and satisfies them. He gives to all their portion of meat in due season.

He gave me existence and prolonged my life, while my brothers and sisters were taken, on the right hand and on the left.

He gave me a pious mother to train me in his fear.

He saved me from ruin in my youth and united me to a man who had been led to worship him.

He has given me children that are a great comfort to me; and taken some away, which afflictions have been great blessings in softening my heart and leading it to my true lover—himself.

He has verified the promise to me, given at the beginning, 'Seek first the kingdom of God, and his righteousness; and all things shall be added;' and he gives me liberally, and with unsparing hand, society, education, health of soul and body, and above all, access to himself.

Blessed be his name for all the criticisms I have received or ever shall receive. He is a *loving and faithful* husband, a guide—a critic—a lover—a protector—a soul-satisfying portion. To know him is life eternal. He promised me thus: 'I will guide thee and instruct thee in the way that thou shalt go;' and he keeps his word. He is a rock to rest upon, for his word never fails.

From a deceitful, weak woman, he has transformed me by his grace, into a sincere and strong one, (comparatively,) and given me

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power to conquer many difficulties in my mind.

He has given me companionship and fellowship with Mr. Noyes, that advances my education—enlarges my heart and mind, and enables me to hold converse with my superiors as I never dreamed of before.

His loving-kindnesses to me are manifold, in many ways. He is patient with me and never upbraids me—keeps me in prosperity—sustains me in adversity—gives me courage and wisdom, and in all things is a father to me.

He trains my passions, and often gives them delightful surprises. He has brought me through every trial I ever got into; and I find that I may safely fall back in generous confidence upon him and expect things to turn out better than I expect. He stirs up my heart from time to time to an appreciation of his mercies, which is as enlivening and satisfying as the reception of new mercies.

In view of his goodness to me and of his desire that I should let him fill me with himself, I yield and offer myself, to be penetrated by his spirit, and desire that love and gratitude may inspire my heart so that I shall sympathize with his pleasure in the thing, before my personal pleasure begins; knowing that it will increase my capability for happiness.

My beloved is mine and I am his—I am his—soul, spirit and body. 'The Lord is my shepherd; I shall not want.'

I desire to be used in the daily paper and Bible plan, and be one of the corps, and an efficient one too, in carrying out these projects which will present Heaven to the world in a modern dress. I pray for continuance of protection and guidance in all things.

July 7th.—Who would have thought that the long cherished desire of my heart to be assistant editor of the paper, was so soon to be gratified. 'Truly God is good to Israel and to them which be of a clean heart.' Thanks to God for the desire, and thanks to him for the offer. I need have no concern of mind. I offer myself as the amanuensis of the Primitive church, and pray to be kept from distractions of every kind, that I may be an unobstructed channel of their spirit. I fall back upon the promise given me—'I will guide thee and instruct thee in the way thou shouldst go.' Read Ps. 45: 10.

ITEMS FOR DAILY REMEMBRANCE.

God owns all things. 'We are his people and the sheep of his pasture.'

Sincerity will lead out of all trouble and difficulty. The Primitive church love us and desire our fellowship.

We are saved by the faith of Christ.

In prosperity let the heart vent itself in gratitude to God.

Desire for any good, sucks that good into us; the desire takes hold on God's righteousness and makes it ours.

The great annual revolution is always going on, whatever fogs and storms may disturb the daily motion.

We are not at the mercy of evil spirits.

Every act of faith and discrimination between good and evil helps digestion.

Keep helm set in the direction of publishing a daily paper.

M. E. C.

From the Free Church Circular, of Oct. 1850.

Paul not a Franklinite.

AN EXAMINATION OF 1 TIMOTHY 5: 8.

It is a matter of fact, as serious as it is certain, that the present religion of the world is *Franklinism*. We say *Franklinism*, because, in looking at the real worship and most sacred thoughts and things of the age, we discover on every hand a transmitted mental and spiritual likeness of the great electrical, economical and infidel philosopher. In determining the religion of any age or people, it is for a cotemporary to inquire what subject takes the deepest hold of them—what interest is uppermost for good or evil in their consciousness, and what they are most unanimous in making the real end of life. By this test, however unpleasantly it may strike the moral feelings, it must be said that the present religion of mankind is—to make and save money. In the matter of Sunday belief and doctrine, the world is divided into Orthodox and heterodox, Catholic, Protestant, Jew, Christian and Infidel. But this does not express their religion, the deep practical sentiment that they live by from day to day. The real creed that the world is unanimous upon—the one that merges all other disagreements and enlists their sincerest practical devotion, is connected with money, and the means of getting and enjoying a living. In brief, the mass of men act upon the supposition that 'gain is godliness'; this is their religion and creed. And we should say that the great mediator, apostle and exponent of this religion, was Dr. Franklin.

Franklinism then being the theory of life, the Bible is very properly placed down among the secondary abstractions that are suitable for Sunday attention; while the maxims of 'Poor Richard,' and others of a like spirit are made the real rule of life and practice. But there is still an indefinite, fearful regard for the Bible, growing out of its unapproachable divinity, which makes its sanction to the course men take, always desirable for their peace. Where among its eternal truths shall they find an endorsement of the Franklin gospel? Where is the passage that by implication or extortion will seem to justify the business of their lives? The godsend is at last found in a verse of Paul's first epistle to Timothy, which, as it is the only resource of mammonists in the Bible, we will give in conspicuous prominence:—

"If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

This saying of Paul will be recognized as the special favorite quotation of money-loving church members. But it is found to suit all classes of the great religion equally well. The unprincipled speculator who scarcely knows another line of Scripture, agrees with the thrifty deacon to the soundness and consolation of this text. It is used in the first place, (whether rightfully or not we shall see,) to perpetually justify and enforce the present selfish mode of society; and then beyond that, it is made to serve as a license for all the individual stinginess that a man may choose to indulge in. It is the grand argument (next to the appointment of a legal guardian) which people use against any one who crosses the track of selfishness by refusing to seek his own in the matter of property. But it is further probable, that many persons who do not sympathize with the spirit in which this passage is quoted by the covetous, are still made to hesitate conscientiously in view of the passage itself. They are not prepared to answer the force with which it is urged upon them by those who are interested to retain them in the world, and to justify their own careful unbelief. We propose to examine the text alluded to, and see whether Paul's meaning is fairly represented by those who use it in defense of Franklinism. We will first show the connection in which the passage is found:—

"Honor widows that are widows indeed. But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers, night and day. But she that liveth in pleasure, is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works, &c. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house. . . . For some are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." 1 Tim. 5: 3-16.

It is apparent that the apostle alluded in the whole passage to an institution by which the church took upon itself the support of aged and friendless women of acknowledged spirituality. The word 'honor,' in the sentence, 'Honor widows that are widows indeed,' has reference to this system of relief, as is evident from the use of the same word in the 17th verse, where he says that the elders that rule well should be counted worthy of double honor, especially they who labor in the word and doctrine; 'For,' he adds, 'the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward.'

It will be noticed that this institution was not one of mere charity or ordinary benevolence, but was established with a direct view to the profit of the church. All needy persons were not included in its design; it was only for those who were 'widows indeed,' and of the truly spiritual class described by Paul. Such a circle of persons who were destitute of the ordinary connections of life, and loosened from

all the ties of this world, and who would give themselves up to prayer, would be in every respect a profitable medium of spirituality to the church. The interest of the church in this respect was more prominently in view than any thing else. Hence the younger widows who would be liable to take advantage of the free support of the church, to become idle and profane, were to be refused.

We may now understand the situation of things in the church over which Timothy presided, and the abuse which Paul was attempting to correct, in the remarks quoted. The abuse was this: that whereas there was a system established for the public maintenance of a certain class as a spiritual corps, for the spiritual benefit of the church, some took advantage of the circumstance to convert it into a mere benevolent institution for the benefit of widows in general. Young widows of doubtful character pressed into it on the one hand, and on the other, lazy, covetous persons took occasion to put off their dependent relatives on to the church, and thereby to choke up the institution with a class who were not contemplated in its design, or favorable to its object. In the passage under consideration, Paul intended to rebuke this operation: and if so, then the declaration which is used so much in favor of covetousness, was actually aimed against covetousness, and self-seeking. Men who wanted all their money to themselves and children, and who had the world's idea grained into them, that they must take care of themselves, and cultivate a penurious spirit, would very naturally take advantage of such a system as we have seen exhibited, to pack off their burdens on to the church. It was covetousness, charging and bleeding the church; and against this unprincipled abuse Paul directed his sharp words:—'If any provide not for his own, and especially those of his own house, he hath denied the faith,' &c.—'If any have widows, let them relieve them, and let not the church be charged.' He is clearly driving at the spirit of *private interest*. Loyalty to the faith would dictate to every man, that the church should not be charged with unnecessary burdens; but the spirit of private interest would instigate the very course which it appears some pursued, in shifting to the church the support of their poor relatives, that they might devote themselves to laying up for themselves and their children.

It is evident then, that the declaration before us is really aimed, point blank, against the money-making and scheming covetousness of worldly religionists—against that spirit which, under cover of a profession of religion, would cheat God and the church. There being no longer in the churches the same generosity and vital unity which led the primitive church to take care of its poor members, the precise circumstances which led to Paul's remark cannot now exist; and in the absence of such circumstances, its real meaning is easily overlooked, so that it is construed into a licence for the very thing it was intended to condemn. To the appeals of conscience, and the demands of God's Kingdom on men's property, the universal, ready answer is, 'If a man provide not for his own he is worse than an infidel.' But we would ask those who are so prompt and devout in citing this passage, 'Do you take charge of your old aunt, or your poor cousin, for the sake of relieving the church of their support?' If not, you do not begin to fulfill the apostle's injunction; and your reference to it is shown to be only a cloak of covetousness. Certain it is, that in this passage the apostle is looking out for the church; his demand is for the church, and his express indignation is against that selfish private interest which would see it unprofitably and unnecessarily burdened.

Another thing that should be taken into the account in judging of this passage, will appear from an inspection of the remainder of the epistle. It is manifest from such an inspection, that Paul was writing in the last times before the Second Coming and judgment, when corruption was deeply at work in the church. In

the chapter before the one in which our text occurs, he says, 'The Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy,' &c. And in the chapter following, he exposes and rebukes particularly the money-loving spirit. He alludes to some in the church as 'supposing that gain is godliness;' and to some 'who would be rich'; and takes occasion to discourse at length, on the tendency to covetousness which he discovered in the church.—This falls in precisely with the view we have taken of the state of things which made his previous notable remark necessary. The simplicity of the day of Pentecost was gone.—False spirits had come in, and infected the body with worldliness. Many were falling back from the original community devotion which gave up every thing to the church; and finally individuals went so far as to make gain out of the church; turning off their poor on to it, in order that they might better follow their own private interests. Under these circumstances Paul came out against them, insisting that if they could not give up their property and themselves to the church, they should at least not make gain of it. In view of the whole connection, can there be any doubt that this was his sole object in directing persons to 'provide for their own?'

That we may bring out more clearly the general fact we have stated concerning the internal tendencies of the church, and to show at the same time the arrant dishonesty of those who make law and gospel of this simple text, we will introduce here in offset the other passages in this same epistle which bear upon the subject. The simple balance, as it stands, without any argument, is sufficient to destroy the common interpretation of the verse in question, with any honest mind.

THE SUPPOSED FRANKLINISM.

"If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5: 8.

NOTE.

Those in Paul's time who made gain of the church, and called out the rebuke for not providing for their own, were doubtless the same who are afterwards spoken of as putting gain in the place of godliness:—Men of corrupt minds, and destitute of the truth, supposing that gain is godliness.' The reader will see that this last expression is precisely applicable to that class now, who take the apostle's language and turn it into an exhortation to make money. So that we are also able to identify them with the very set who in Paul's time did not provide for their own. The mark that is common to both is, 'supposing that gain is godliness.'

ANTI-FRANKLIN.

"Men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. . . . Charge them that are rich in this world, that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 5-19.

As a proper conclusion to the discussion, we will glance over the whole Testament, and see how the balance of testimony stands in relation to this subject. In the first place there is a great variety of such positive injunctions as these: 'Labor not for the meat which perisheth.' 'Take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? For after all these things do the Gentiles seek. . . . But seek first the kingdom of God and his righteousness,' &c. &c. These are general injunctions which cover the whole ground, and exclude the careful, selfish providence of the world. Then, secondly, there are many specific instructions in regard to household and family claims, of which the following are specimens: 'If any man come to

me and hate not his father and mother and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.' 'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.' Here the doctrine of renunciation is extended to all worldly relations, and is just as explicit as the text so often quoted by Paul. Thirdly, we may come to facts in the history of Christ and the disciples. At the outset of his course, he found men fishing,—getting a living in the usual way for themselves and their families; and he directed them, in accordance with his declaration just quoted, to leave all and follow him. In doing so, both he and they trampled on the injunctions of Paul's text, if the common understanding of it is correct. One who wished to become his disciple, said, 'Suffer me to go and bury my father;' but Christ rebuked him as not being up to the mark, declaring that hesitation on account of kindred or property, showed a man 'unfit for the kingdom of God.' Again, in the case of the rich young man, who enquired of Jesus the way of salvation, he was told to 'sell all that he had' and give his estate to the poor, which was, in fact, to renounce the usual 'provision,' which he had already made for himself and his household. From all this it is conclusively shown that Jesus Christ was the greatest violator, through his whole life, of the principle which the world wish to connect with Paul's declaration about providing for one's own. He was its greatest violator, both by his own conduct and example, and by his actively inducing others to disregard the lusts and maxims of the world in this matter.

We may refer further to the day of Pentecost. Did the spirit that was poured out on that day teach men to labor, and lay up for themselves? Did it encourage a narrow, restricted care for their own isolated households? So far from this, it led them to quit providing for their individual interests altogether; and brought them to a spiritual view which regarded the whole church as every man's own household, and made all their property common.

Thus, upon a review of the whole Testament, we find a principle stated, broadly at variance with the use that is made of Paul's text; we find a large array of facts illustrating this principle, and showing the actual practice of Christ and the church in accordance with it; and finally, on sifting down the passage in question, it is found to be not contradictory, but itself a real confirmation of the same clear, bible position. Its real object and purpose was, as we have shown, to protect the church, i. e. the community interest against the hypocrisy of rapacious money-lovers, and persons who are seeking their own.

In planting themselves under this text as a shelter to covetousness and exclusiveness, the world have for once signally mistaken their ground, and will have to move. Though the mistake has long gone unchallenged, yet Paul's words, in this case, as in the 7th of Romans, will at last have to be yielded up to the true meaning of their author, which certainly was not to enforce selfish thrift. We are especially glad that the time has come when Paul may be vindicated from the satanic perversions which, as they have made him the chief apostle of sinful Christianity, would also make him a teacher of Franklinism.

[The series of "Home-Talks" (continued in this paper from the Oneida Circular) will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by Wm. A. Hinds.]

Home-Talk by J. H. N.—No. 74.

[Reported for THE CIRCULAR, DECEMBER 14, 1851.]

THE 'AGE OF REASON.'

There has been a great deal said about the 'Age of Reason,' and many are now looking forward to it as the millennium of their hopes. I, too, believe that the 'Age of Reason' is coming. But when it comes, it will be found to be—not an age of logical, mathematical reason, such as Tom Paine represents, but—an Age of the submission of men's understandings to living truth—to the Spirit of truth; when persons will feel, not that they possess the truth, but that the truth possesses them. Then instead of our being the principal active party, and truth something that we deal in, as an article that is available, transferable, and manageable by us, like money for instance, the truth will be the active party, and we only recipients and agents of it.

There is a broad and clear distinction between living and dead truth—between the form and Spirit of truth—which can be easily understood. There are two kinds of honesty: one kind deals in abstract, mathematical exact-

ness; and the other kind entirely distrusts itself, and submits itself to living truth, i. e., to the Spirit of truth. In many instances, where persons have cultivated this cold kind of honesty, candor, truthfulness and exactness, to a high degree, and have become specially honest, it has been exceedingly hard for them to exchange their self-confidence for confidence in God: their love of abstract truth makes it difficult for them to loosen their hold, and take hold again of living truth. Some persons are altogether too honest to heartily believe in Christ; i. e., they have this cold kind of honesty that appreciates abstract truth, and cling to it with such tenacity, that the truth as it comes in the spirit of heaven is foolishness to them.

The world will yet find out that THE TRUTH is a living being, above us, and not to be possessed by us, but is to possess us; and when that fact is recognized and faithfully acknowledged, then we shall be truly rational; then the 'Age of Reason' will come, and not till then. Until this fundamental principle is recognized by the world, all approximations to that state—i. e., all the enlargements of the human understanding, and increase of its activity—will only more and more protect iniquity. The higher the mind soars in this direction—possessing the truth instead of being possessed by it—the more completely it will be self-deceived.

Christ was the most rational being that ever was upon the face of the earth. He was the perfection of reason: there was nothing fanatical about him; his mind was clear, beautiful in its operations, full of rationality, illustration, and subtle sagacity, and, as far as it has manifested itself within our circle of inspection, it is omniscient; it vastly transcends our understandings, and shades off into infinite depths. And yet Christ distinctly asserted that he received his wisdom entirely from the Father, and professed to be wise by virtue of his submission to the Father: 'The words that I speak unto you I speak not of myself; but the Father, that dwelleth in me, he doeth the works.' 'I can of mine own self do nothing: as I hear I judge.'

Well, this rational Christ—the incarnation of true reason—after perfecting himself, and fighting during the Apostolic campaign, obtained the throne of the world: all power in heaven and on earth was given to him. The prediction was, that in the first stages of his reign he should 'rule the nations with a rod of iron,' and dash them in pieces like a potter's vessel.' That policy of government is necessary while the nations are irrational—previous to their coming into a stage of civilization, in which they can submit themselves to the truth. But Christ declared that his real royal power lay in the fact of his being a witness to the truth. When Pilate said to him, 'Art thou a king?' he answered, 'I am: to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.' The pertinency of that reply lies in the assumption that the truth is a scepter of power; that his miraculous conception, birth and incarnation, were intended to make him the personification of reason, and put the scepter of Almighty truth into his hands, and thereby make him King of the world. The 'Age of Reason' that we hope for, will be the age in which Christ's reign passes from its first stage, in which he 'rules the nations with a rod of iron,' to the final stage, in which he will rule them with truth.

We may rationally assume that Christ, in ruling the world since the destruction of Jerusalem has been constantly brooding over it with the Spirit of truth;—that the living truth which came from the Father, manifesting itself first in Christ, then in his disciples, and finally embodying itself in the primitive church, placing them on high with himself—has been from that time to this seeking an entrance into the world. Christ's discipline of the nations with a rod of iron, has been only a temporary expedient: the living truth which governed him and his church, has been really the overshadowing presence of Christ, brooding on human nature, and has manifested itself

more or less in reforms, improvements, discoveries, &c. &c.

I think the time is near at hand when there will be conscious and formal submission of great men's understandings to inspiration.—There are now gleams of inspiration oozing through multitudes of minds, and this fact is already partially acknowledged, and there is a growing tendency to recognize inspiration.—What I am looking for is the universal and formal acknowledgment, and adoption as a constitutional principle, and as the basis of all true principle—the submission of all minds to the living truth, that first came into the world by Jesus Christ—the abandonment of this self-conceit and pride of the understanding which conceives of the truth as an article below us, to be possessed and managed by us, and the discovery that the truth is a living being, above us, seeking to possess us. Whenever there is a true break-down of human wisdom in submission to inspiration, then will begin the Age of Reason.

Kossuth is putting to shame mere logical intellects. He has come here from Hungary, or rather from a Turkish prison, and from a nation that we have not been accustomed to recognize as particularly advanced in science or civilization—unacquainted, except by books, with the English language, till he came on board the government ship—a man one would suppose not likely to know any more about the affairs of this nation than we do about the affairs of Hungary. This man comes here as an 'Expounder of our Constitution'—delivers lectures on the opinions of Washington, Monroe, and Webster, and on the spirit, tendency and principles of the nation—perfectly confounds all opposition, and proves himself more completely master of the great principles of the nation than any of our statesmen; and, in fact, he manifests a better command of the English language than any English or American orator. What is the meaning of all this? Kossuth himself acknowledged that when he arrived in England the Holy Ghost was poured out upon him, and his tongue was loosed; and all admit, in a kind of half-way style, that this is the fact; they are not really sincere about it, but admit it because they cannot account for what they see in any other way than by referring it to transcendental and preternatural influences. I should say that Kossuth himself had not thoroughly recognized the reign of Christ and the truth, but is enjoying a spiritual influx which he does not fully appreciate. I conceive of it as one of the phenomena of the times, indicating the breaking away of the veil between the visible and invisible worlds, and the admission of inspiration into human affairs as a constitutional principle. The sagacity of men is already on the right track—they are finding out the great secret; and it cannot be long before the brooding majesty of Christ will be universally discovered, and recognized as the basis of all reason and constitutional government.

In the processes of education, it is proper, and perhaps necessary, in the early stages of it, to fill the mind with truth in the ordinary way, and God may even give persons inspiration that will enable them to acquire knowledge, while they are insensible to its influence; but the time must come when all such activity of the mind will be stopped, and the process reversed, and the truth possess you, instead of your possessing it. Then you will have to surrender to God all the truth you have ever possessed, and regard it only as one of the means that he has used to lead you to himself. It is a desperate process in many cases, in which the mind yields up its treasures. In the first stage of education, in which you possess the truth, you feel above the truth, and consequently when any subject is presented to you, you set your logical powers at work to make up your mind about it. But when you come into the second stage, where you will be possessed by the truth, and recognize the truth as a living being; if a subject comes before your mind, you will command your own thoughts to cease—instead of stirring up activity you will stop it, and take the attitude of quiet docility, waiting to see what thoughts come into your mind—what comes from your heart into your brain—discover what is oozing into you from Christ—putting your mind in action only in submission to this interior truth.

We can foresee the 'Age of Harmony,' in this doctrine about the Age of Reason. As

long as men possess the truth, each one will get hold of different truths, or of the same truths differently; and there will be all sorts of ways of understanding the truth: the bias of men's minds will make the truth, or their different ideas of it, a cause of discord—setting truth against the truth. The more firmly a person is attached to the truth, the more quarrelsome he will be. But in the Age of Reason—when there is a submission of all minds to the Spirit of truth, and all are possessed by the truth—there will be no possibility of discord. All minds will be organized, and work in unison. To illustrate this subject, suppose a dozen men undertake to build a house, and each one goes to work independently of the rest—each one having an opinion of what ought to be done, according to the development of his reasoning faculties, and each having a correct judgment as far as it extends, but conflicting with others. In such a state of things there can be no harmony—nothing but discord and confusion. But if they commence by choosing a leader, a master workman, and sincerely make up their minds to serve him, and be controlled by his judgment, there will be no possibility of discord—but perfect concert in united action, each man in his true place.—Well, the submission of our minds to the overshadowing influence proceeding from Christ, is like the submission of the independent workmen to the master workman; it will be the end of all discords.

From the Spiritual Magazine of March 1846. The Power of Love.

The earth, ice-bound by winter's chilling sway,
Lies lifeless as in funeral array;
No genial warmth her frozen bosom thaws,
Her pulse stands still 'neath nature's sterner laws.
But when to spring the desolator yields,
And life's glad warmth broods o'er the grateful fields,
Then bubbling up from myriad secret stores,
And pouring out through countless unseen pores,
Those juices flow, which yield earth's fruits and flowers,
And clothe the hills with glorious forest-bowers.
'Tis thus with hearts. Unblest by love's warm rays,
In death's drear barrenness men pass their days;
Unconscious of the wealth within their souls,
Blind to the boundless treasures heaven holds.
But when love's sunshine dawns upon the heart,
New hopes, new joys, new powers, its beams impart.
Its quickening fire invigorates the mind;
'Tis health, and hope, and joy and zeal combined
Ye weary moralists, who vainly toil
To plough and fertilize a frozen soil,
Behold your only hope—the fount of bliss:
God's perfect love—THE SUN OF RIGHTEOUSNESS.
'Tis rising, and shall renovate the earth;
Destroy all evil; to all good give birth.

M. E. C.

CORRESPONDENCE.

FROM ONEIDA.

Dec. 17, 1851.

DEAR BR. NOYES:—The business of silk peddling, in which several of our men have been engaged for some time past, under my superintendence, has proved a very fruitful source of income, and is constantly becoming more and more so, as their acquaintance is extended and as they become more familiar with the business.

The strict adherence to one price, and their perfect honesty and uprightness in all their dealings, has secured them friends wherever they have been, and I believe they are fast placing this branch of our business on a permanent foundation.

This business is proving profitable in many ways besides the amount of money made by it. It is a valuable school of education for those engaged in it. It is giving them an extensive acquaintance with all grades of society, a knowledge of human nature, and an insight into the ways and wants of the world.

Their reports, as they return from time to time to our community home, furnish interesting evening entertainments.

Their universal testimony is, that their acquaintance with the world makes them the more highly appreciate community life; and the welcome they receive on their return to our community home and community hearts, is at least some compensation for loss of society while absent.

By the way, I had an interesting dream the other night which, as it is somewhat connected with this subject, I will relate to you.

It was this:—I dreamed that Kossuth was calling for help to fight the battles of his country; and feeling an interest and sympathy for the cause in which he is engaged, and desiring to help him, I selected from a large quantity of silk, one skein of each shade of every color, and had them beautifully arranged and connected on a rich sample card, which I sent him with the following note enclosed:

ILLUSTRIOUS SIR:—There are the soldiers by which we conquer the world. Though they comprise every shade of difference, still you find that in them the principle of unity is very manifest, &c. Your brother,
J. R. MILLER.